

The Brethren Evangelist

Official Organ of the Brethren Church

A. D. GNAGEY, Editor

Published Weekly by Brethren Publication Board,
ASHLAND, OHIO

This paper maintains that the Holy Scriptures of the Old and New Testaments are the only and ultimate sources of appeal in matters of faith and practice.

TERMS

1. The subscription price is \$1.50 per year, postpaid.
2. To the deserving poor \$1.00.
3. To one who has paid his own subscription at \$1.50 and wishes to pay for another, the price is \$1.00.

INSTRUCTIONS

1. Write with pen and ink, and on one side of the paper only.
2. Business matters should not appear on the same sheet with communications for publication.
3. Be brief—write and rewrite, boil down, say as much as you can in as few words as possible.
4. In ordering change of address, give the old as well as the new address in full.

Make all Money Orders, Drafts, Checks and Express Orders payable and address to Brethren Publication Board, Ashland, Ohio.

Editorial Briefs

Why It Is

The reader will find an unusual amount of reprint in this issue of the EVANGELIST. Most of our pastors, especially those who contribute to the paper, spent last week at the National Conference, and as a result there is no original copy in the office. There is not much prospect for any more next week, tho after that we hope to furnish the reader a greater variety. Within the next few weeks we expect to issue a prospectus for the coming year, and we can assure our readers that a rich feast is awaiting them. At present and for two weeks more we must give our time and attention to the *Quarterly* for next quarter.

A Beautiful Tribute

It is said of Thomas F. Bayard that he seldom wrote a letter without attaching to it a quotation of a distinctively spiritual character or else inclosing a leaflet that would carry some consolation or inspiration to the person addressed. Some one writes of this habit of Mr. Bayard's:

If we could gather up the total of these messages they would constitute a series of services to the world not unworthy to rank with the dead statesman's best public achievements.

What a beautiful tribute to one whose life was greatly taken up with public affairs. What a blessed thing it would be if we all were careful and thoughtful of opportunities for sweetening the lives of others. Just a few words to divert the mind of a busy person to meditate upon the goodness of God and the beauty of human life or to inspire him to prayer, must be a benefaction.

Blinded By Light

It is said to be scientifically correct that fish are blinded by a brilliant electric light, and a millionaire of New York is building several fishing boats equipped with powerful lights, by means of which he will blind the populous shoals of fish found in the ocean, and easily capture them in his nets.

Analogous to this is a scheme of Satan, who by the brilliant and dazzling display of magnificence with which he often surrounds sin, succeeds in first blinding his victims, and then entangling them in his purpose all the powerful illusions of a brilliant intellectualism, a brilliant philosophy, a brilliant criticism of revealed truth, a brilliant eloquence of agnosticism, a brilliant theory of natural religion or of natural evolution with the result that thousands are permanently blinded to the truth, and walked in darkness and misery all their days, hopelessly entangled in the meshes of materialism.

Success or Failure

A great deal in this world goes by the name success which is complete failure. Because one reaches his desired goal, he has not necessarily made a successful career. His life work may in God's sight be a miserable failure both from the standpoint of its purpose and its methods. "It would be well if some one would write a book on the *success or failure*," says a writer in the *Missionary Review of the World*. He continues:—All thru history men's successes have often been, in God's eyes, their failures, and their apparent failures their successes. He has wrought out his own plans in the breaking up of man's schemes. Paul felt assuredly called to Macedonia. He went. His reception was the scourge, the stocks, and the cell of an inner prison. Nine tenths of God's servants would have counted that vision of the man of Macedonia a vagary—a wild dream of fancy, or a delusion of the devil, and given themselves over to morbid complaints, self-accusations, and murmurs against God. Yet out of that Philipian failure came Lydia's conversion, as well as the jailor's, and the first church of Europe, whence as mother came all the rest.

The modern mammon is not money, but *success*, whether monetary or military, authorial or artistic, splendid achievements, or only a famous name. Everybody falls down and worships the successful merchant, inventor, advocate, orator, statesman—or even the mere politician, demagog, schemer. The man who has no reputation, but only notoriety, is sometimes the center of a gaping crowd of admirers. Even criminals are not without those who render them a sort of homage.

We who believe in God should learn that any life is a failure in His eyes that is not conformed to Him. The failure of *not entering into the will of God* is an eternal loss, whatever other seeming gain may accompany it. Many a man who has seemed to have lost his life will be found to have found it as the seed that dies finds its harvest thru its disintegration. David Brainard, David Livingstone, Henry Martyn, Harriet Newell, and thousands of others like them, have buried themselves in heathen darkness and obscurity, as the seed of God, and the success can never be seen until the sheaves are ingathered. Numbers, money gains, popular applause, visible results—all these are illusive and deceptive. Noah preached righteousness and built the ark as his visible witness to the message he preached. He had a long term of service, but he never made one convert. When the day came for the entering into the ark, he and his family were *all* that went in out of the whole race, and his family went in for his sake. What a stupendous failure! Yet not so does the Spirit reckon in the Eleventh of Hebrews! The moment a man or woman realizes that *God* is the one worker, and all others only His tools, His weapons, His instruments, it becomes evident that our ordinary standards of success are totally misleading. He only knows what success is—for He only knows what the work is that He proposes to do, and the

end that He proposes to reach. All we have to do is to yield ourselves to His hand and will, to do with us as He pleases, and then whatever be the apparent success or failure it gives us no concern. He may use us as a hammer, only to break up; or a sword, only to thrust thru and destroy; or a rod, only to chastise and correct; but that is success, if it carries out His plans, just as truly as it would be, if He used us as a trowel to build up, as a candle to illumine, or as a vessel to convey blessing and refresh thirsty souls. These are obvious truths, but it takes a lifetime to learn them. Yet for want of learning them thousands are failing properly to estimate the greatest problems and issues of life.

A Prayer

Duties are pressing on me,
And the time for work is brief;
What if with purblind vision
I neglect the very chief?

What if I do with ardor
What a thousand could, maybe,
And leave undone forever
What was meant for only me?

From that, O Master, save me!
Move my hand, thought, voice, and pen
To their peculiar service
In this world of needy men!

And oh! whatever labors
Are not finished with my day,
Let them be for self—for others
Grant the doing, Lord, I pray!

—Selected.

How Answer to Prayer is Conditioned

With a number of God's people there is a prevailing belief that the promises of God are without condition. Even a superficial reading of them will scarcely warrant such a thought. For instance when we read: "Whatsoever ye shall ask in my name that will I do," (John 14: 13) and again in the 14th verse: "If ye shall ask me anything in my name that will I do," here we have a warrant as wide as that wide, wide word "Whatsoever," and a promise as emphatic as it is possible to frame into words: "That will I do." There is, it is true, a condition here, "in my name," which seems to amount to little with many, as they say, "Of course we always say 'for Jesus' sake,' or 'in Jesus' name.'" Now, armed with these promises and one or two others like unto them, it is a frequent occurrence that some child of God comes to us, and with a tone of injured or distressed disappointment, desires to have it explained to him why his "prayers are not answered," and whether "God's word means what it says." It shall be our endeavor to make a brief answer to this double question.

It must be observed that even in these broad promises there is one supreme condition: "In my name." This is not a slight condition; and it is only one of several which must be considered. Let us look at them in their order.

Prayer is conditioned, as well as warranted, by the name of Jesus. We are to understand that all grace comes to us thru Jesus, who is the embodiment and measurer of all God's gifts to man; therefore without him, or apart from him, no good thing comes to man. As to creation, by him were all things